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mate with them I was always treated courteously. For my canoe they offered more paddlers than I needed. I used to leave my trunks open when I temporarily left the house where I was a guest, the baggage containing articles coveted by the Indians. They would rummage through my gear to the very bottom and knew better than I what each piece contained, but during all this long period of living among them, they robbed me of—two cigarettes! This was the experience likewise of the botanist Ricardo Fróes, who, as has been said, also lived among them in various localities for several months in 1941.

There are, therefore, certain persons toward whom the Tukuna feel a moral obligation, but for this they must be convinced that the person with whom they are dealing is incapable of lying to them or exploiting them, a conviction which presupposes, on the part of the strangers, a frank and friendly attitude toward the native culture.

However, with their own tribesmen they do not always consider similar conduct absolutely obligatory, so that one finds examples of notorious hostility, ill will, and even dishonesty. The Tukuna were exemplary in their honesty with Ricardo Fróes and myself, but I was present once at a feast when an Indian ripped open with his knife another man's sack of clothes, deliberately stealing them; and there are other confirmed thefts from houses during the Indian owners' absence.

Actually, under normal conditions the Tukuna are calm and pacific, but some of them become insolent and dangerous when drunk. Frequently, at their drinking bouts at least one major quarrel occurs, and often there are injuries and fatalities. At first I took these scenes only for the end products of old hatreds and resentments, thinking that all these offenses and crimes had some serious motive, more or less unknown, which the Indians concealed. But I was finally convinced that this was not so. The Indians describe these affairs without constraint and in detail, but when one inquires the reason for the disorder, "They fight because they want to" is the only explanation that one obtains, or "So-and-so always fights when he is drunk"; the event is thus sufficiently explained.

Strangely enough, a quarrel of this sort never broke out in my presence, though I attended a good number of their drinking bouts. On one occasion an Indian armed himself with a machete to attack another, but my fixing my eyes upon him with the natural interest that the situation deserved was enough to make him pass the weapon to the other and draw off. Accordingly, I believe that if at these affairs a person were present who exercised some moral authority, all such quarrels could be nipped in the bud. The trouble is, that among all these Tukuna there is apparently no one whose authority they will recognize. Their individualism, concretely expressed in their habit of living in isolated houses, and in the absence of any bond except the blood tie, will not tolerate the intervention of a chief in their outbursts of anger or in their personal problems.

I know of no other tribe in which one may observe such sudden transports of fury and examples of lack of self-control as occur now and then among the Tukuna. From childhood they differ from other Indians in this respect. They quarrel like civilized children, and in their houses I have heard almost as much bellowing from enraged youngsters as in Neobrazilian homes. I have observed little brothers, in childish pranks, chasing each other with a machete or a firebrand. One day a little